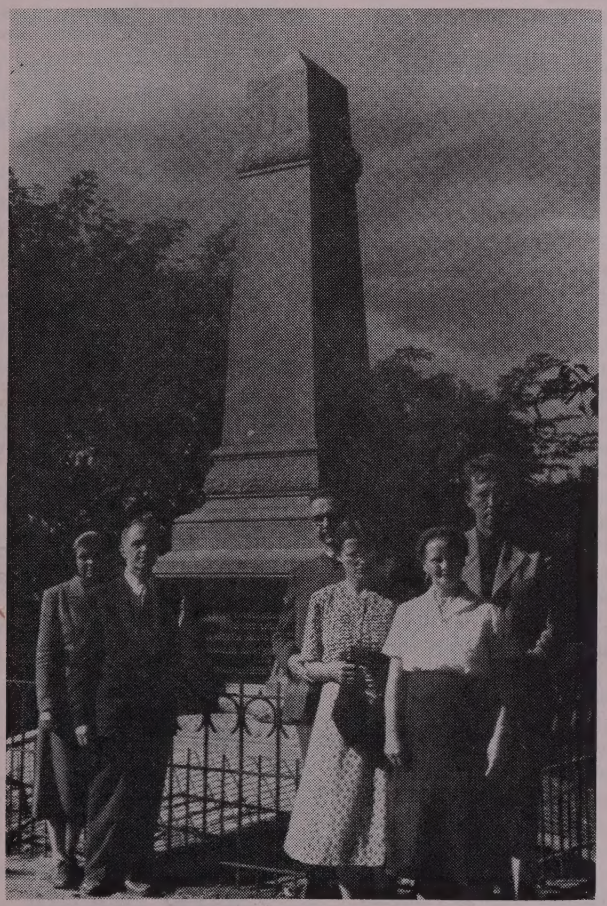
LEVEL ONE

THE Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.



The Menno Monument at Witmarsum, Holland

Faith of our fathers, we will love
Both friend and foe in all our strife,
And preach Thee, too, as love knows how
By kindly words and virtuous life.
Faith of our fathers, holy faith,
We will be true to Thee till death.

Volume 69 **Number 16** **April 20, 1954**

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Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. —Rom. 5:1, 2

The Mennonite

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THE MENNONITE is a weekly religious journal of the General Conference Mennonite Church devoted to the interest of the MENNONITE CHURCH, and THE CAUSE OF CHRIST, in general. Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Publication of the General Conference. Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917. Authorized Jan. 22, 1919. Subscriptions in advance $2.50. Foreign $3.00. Mail all subscriptions and payments for the paper to Mennonite Publication Office, North Newton, Kansas, or 722 Main Street, Newton, Kansas. Address all manuscripts for publication to J. N. Smucker, Editor, THE MENNONITE, 4614 Woodlawn Avenue, Chicago 15, Illinois. **Postmasters Note: Send change of address Form 3579 to 722 Main, Newton, Kansas.**

MCC News Notes

CHRISTIAN STEWARDSHIP IN ACTION

The Anabaptist concepts of brotherhood and stewardship have become very real to the Vern Buller family of Richey, Mont.

On April 13, Mr. and Mrs. Buller and their three children arrived by plane in Paraguay where for the next two years Mr. Buller will build roads for Mennonite colonists. He will be operating road-building machinery and equipment, most of which he contributed himself.

Included in this machinery is a second bulldozer for the Mennonite colonists in Paraguay. The first bulldozer was sent to Paraguay early in 1952 by the General Conference Mennonite Northern District Brotherhood which is also assisting in this project. The brotherhood is paying the Bullers' transportation, all of the freight and the Bullers' allowance during their two years in Paraguay. Their allowance corresponds to that of voluntary service and relief workers. The road-building machinery and equipment is valued at $21,275.

In a farewell chapel service at MCC headquarters in Akron, Mr. Buller related how the Lord had led them to make this contribution and how He led them to serve the brethren in Paraguay in this way. He told of divine direction in the obtaining and securing of this machinery.

Mennonites in Paraguay are very grateful for the assistance their North American brethren are giving them. The roads already constructed by the first bulldozer in eastern Paraguay have made traveling between colonies much easier and greatly facilitated the transporting of products to market. To travel on ungraded roads in Paraguay during rainy seasons is extremely difficult. At times when a wagon gets stuck in a mudhole, the only thing to do is unload the cargo, then get out and hope the same difficulty will not be experienced a few miles ahead.

The Bullers and their three children —Thomas, aged 10, Nina, 8, and Kathryn, 2 months—will live in Filadelfia. The colonies will provide their maintenance and supplies and repairs for the road-building machinery. The Bullers are members of the Bethlehem Mennonite Church, Bloomfield, which has made substantial contributions to this project. (Continued on page 256)

Of Things to Come

April 22-23—Middle District Conference at North Danvers, Ill.
April 23, evening—Joint Session, Middle and Central Conf., Carlock, Ill.
April 23-24—Western District Retreat Workshop, Camp Mennoscah, Murdock, Kansas
April 24, a.m.—Middle District Conf., North Danvers; Central at Washington, Ill.
April 24-25—Joint Inspirational Conf., Middle and Central District, Washington H. S., Ill.
April 25—Conference Sunday
April 25—West. Dist. Laymen's Retreat, Camp Mennoscah, Murdock, Kan.
April 27—Western District Council of Committees, Lorraine Ave. Church, Wichita, Kansas
May 2—Mennonite Song Festival, Memorial Hall, North Newton, Kansas, 2:30 and 8:00 p.m.
May 4—Western District Daily Vacation Bible School Workshop, First Mennonite Church, Hanston, Kans.
May 25—Commencement, Bethel College
May 28, 29, 30—Western District Peace Retreat, Camp Mennoscah, Murdock, Kansas
May 30—Men's Chorus Festival, Memorial Hall, N. Newton, Ks. 2:00 p.m.
May 30—Commencement, Mennonite Biblical Seminary
June 1—Freeman Junior College, Commencement
June 7—Commencement, Bluffton College
June 13—Commencement, Canadian Mennonite Bible College
June 11-15—Northern District Conference, Freeman Junior College, Freeman, South Dakota
June 16-20—Pacific District Conference, Pratum, Oregon

The Menno Monument is a stone obelisk erected in 1879 with inscriptions on the base as follows: (free translation from the Dutch)—

Front: In memory of Menno Simons, born at Witmarsum, 1496. Heb. 12:7.

Left: According to tradition Menno preached here to his first followers.

Right: For three hundred years the Mennonites gathered at this place.

Back: Other foundation can no man lay than that is laid, which is Jesus Christ. I Cor. 3:11.

RADIO PROGRAM "FAITH AND LIFE" TIME CHANGES

The General Conference radio program "Faith and Life," broadcast on week day mornings for almost a year, can be heard after April 19, at 6:45-7 a.m., instead of 8:30. At present, this devotional program comes only over Newton, Kansas, radio station KJRG (950 kc), and is heard in the Kansas-Nebraska-Oklahoma area.

Editorials

SOME OBJECTIVES FOR 1954

1. **Intensifying the Home Mission Vision.**
2. **Studying Interdenominational Relationships.**
3. **Stressing the Importance of Christian Stewardship.**
4. **Expanding Evangelism by Acceptable Methods.**
5. **Recruiting for the Christian Ministry.**

AFTER EASTER

"Then came Jesus and stood in the midst, and saith unto them, Peace be unto you . . . .Then were the disciples glad, when they saw the Lord. Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you."

The Easter season should be the beginning and not the end of new interest in spiritual matters. Too often there is worked up a wave of church interest, culminating in Easter day, and after that a woeful drop in interest and attendance. This is usually taken for granted but it is not as it should be.

The story of the resurrection was central in the early church, and the Easter fact was the *beginning* of a great wave of joy and enthusiasm, not the end. There is something wrong in our church planning if we merely build up to a high point at the Easter season and then expect a drop in interest for the remainder of the year.

Easter means new life, new hope, new joy and new enthusiasm. This is not just for a day, but is meant to be permanent that lives might be built up into deeper spiritual living.

The church should lay definite plans to reach a high point at the Easter season, but then to keep on that high level and mount still higher in interest and joy and concern for the work of the Gospel. Easter was the expulsive power of a new hope and a new activity and a new love for the early followers of Christ. It was the beginning and not the end. It should be the same today.

THE H-BOMB IS TOO BIG FOR US

After withholding from the public for seventeen months the results of a test explosion of an H-bomb, such information and pictures have just been released. These results, connected with more recent experiments, have caused a wave of fear around the world, with many strong protests against further tests. The H-bomb has proved so terribly powerful that the world may be too small a testing ground for further experiments. There are already claims of disastrous results to people following peaceful pursuits in regions that had been designated as outside the danger zone.

In our eagerness to discover some monstrous weapon that will utterly destroy our enemies, we may now have discovered something that dare not be used because it will destroy us also. Is this not usually the case when we wish to destroy our enemies with violence? The methods we employ against others will boomerang to destroy us. What shall it profit a nation if it be able to destroy the whole world and thereby looses its own soul and existence?

Some people around the world are saying the same thing: there must be some better way of getting along with each other. There is. It is the method given us by Christ. Yet the very nations which call themselves Christian, refuse to use this method and go blundering along in the same old way, plotting the destruction of others, which will ultimately mean their own destruction as well.

"But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."

CHURCHES BECOME MORE EVANGELISTIC MINDED

For too long, too many of our churches have been quite content to show concern only for their own people and their own group. To be sure we were interested in our children and in having them become members of the church at a proper age. But to those on the outside, with no Mennonite background, we have been too content to let them remain on the "outside," even though many of them have no church connections at all.

Occasionally we did go to certain centers to do a little mission work. But in almost any community there are those living among us who are not Christians and we have scarcely felt it our responsibility to work with them.

But as the churches are holding their various Evangelism Workshops and meetings, we are becoming more aware of our obligations to the rest living in our vicinity. We have been spending our thousands to bring the Gospel to those in the "uttermost parts of the earth,"—which is as it should be—but we have neglected those living next door and in our own neighborhood.

With only about half of the people in the United States belonging to any church, there are opportunities all about us for practical work in Christian evangelism. We suggest a careful study of the "Findings" from a Kansas meeting, found elsewhere in this issue, to see how such interest could be kindled in our communities.

We are familiar with the passage that to save one's own life is to lose it. Perhaps we are not fully aware that this same principle applies also to churches. To be only concerned about keeping our own people and our own little smug unit, will be to lose even what we have. To forget ourselves in our eagerness to win others is to save ourselves, and them.

What is Truth?

JOHN B. GRABER*

Of the many tragedies in human character recorded in the Holy Scriptures, that of Pontius Pilate is probably the most significant. It was he who made the inquiry which serves as our text for this brief meditation. He was addressing the person of Jesus Christ, and, with the most significant of all questions, "What is truth?" What a chance Pilate had at that moment! If he had only waited for Christ's answer, heard it and whatever the risk, obeyed it, he might have been numbered with the saints in eternity. Instead, however, without giving the Lord an opportunity to answer his query, Pilate went out again to confront the Jews and consequently make shipwreck of his soul.

The Spirit of the Question

The first thing that comes to our mind regarding this incident is the spirit in which Pilate asked the question. There have been several conjectures. The most familiar is perhaps that given by Bacon in his "Essays" in which he speaks of "jesting Pilate." Still another view holds that the question was the agonized cry of a man who longed for the truth above all else. Neither of the two seems to be satisfactory. In regard to the former. Pilate at this particular moment was in no mood for jesting. Instead, his instinctive sense of justice, so characteristic of the Romans, caused him to see cruel priests hounding an innocent man. As to the latter, the fact that he refused to tarry for an answer from Jesus, reveals that he was not an earnest truthseeker. For had not Jesus just told him, "Everyone that is of the truth heareth my voice?" The spirit of Pilate's question I believe lies rather between these two interpretations. He was neither a jester nor an anxious inquirer. Instead, he poses here as a cynic. He asks as it were, "What is the use of talking about truth? If there is any such thing it is unattainable, and in searching for it men are following a mere will-o'-the-wisp." How typical is this skepticism of the age in which we live. All about us we see the decay of faith. Ultimate truth for many has become non-existent.

The Significance of the Question

This brings us to the second factor of our consideration, namely, the significance of Pilate's question. Men have always asked and are still asking, "What is truth?" Whether or not he knows it, this truth for which man searches is ultimate truth, and ultimate truth has to do with the question of God and His relationship to the human soul. In other words, "Can man know God? What is the meaning of human existence? What is the nature of man's destiny?" Herein lies the essence of ultimate truth. It is not a matter of historical or scientific truth, important as this may be, for such is not the truth that really matters. Such is not the truth that answers the clamorous questions of the heart. After all, a man can live a noble life without knowing anything about sociology or physics. He can live quite happily without a knowledge of atoms and electrons. Millions do live contentedly with very little knowledge of the scientific realm. But the realm of truth which is of vital importance to know is the spiritual. It is of utmost significance for us to know whether we are creatures of time or heirs of eternity, whether there is a God, what sort of being He is, and what is His disposition toward us. These are the questions that really matter. Their solution can never be found in the realm of scientific or human knowledge. It must be sought elsewhere.

The Solution of the Question

Finally, then, wherein lies the solution to Pilate's question, "What is truth?" Thank God, there is a solution! It is His own answer as it needs must be—"Thou alone hast the words of eternal life." What is truth?" How clear the words of Christ ring with the answer, "I am the . . . truth." He does not merely testify to the truth, but He is the truth personified. We hear Him say again, "He that hath seen me, hath seen the Father." And what do we see in the person of Jesus Christ but the world's sin-bearer. He came to reveal God and God's disposition toward man. And that revelation was made in the act of Calvary. It was there that God revealed His hatred of sin and His love for man. It was in the Cross that God, the absolutely Holy One, found a just basis whereupon He might justly forgive man's sin and place him in the exalted position of a son of God. Thus in the redemption wrought by Jesus Christ there is found the sole solution to the question of Pilate and to every man's question.

How many go the way of Pilate in failing to find "the truth in Christ." There must be a personal appropriation by faith of Christ's salvation. It was because of blindness of heart that Pilate could in one breath point to Christ and exclaim, "Behold the man," and in the next ask, "What is truth?" He was standing in the very presence of the answer though he knew it not.

EVANGELISM AND CHRISTIAN EDUCATION

"Christian education is not Christian at all unless it utilizes educational methods in working with God to make children and youth genuinely Christ like, and that embodies a steady and sustained spirit of true evangelism. It undertakes to use effective pedagogical methods and processes, and in so doing brings God into the work as truly as do the revivalist and his helpers in mass evangelism. There is no reason why the religious educator with a passion for winning souls for Christ should be less dependent upon divine resources than that type of revivalist who is zealous but lacks knowledge. God is as truly present with man in the intelligent understanding of his mind as he is in the moral passion of his heart."

—Ownbey, Richard L., in **"Evangelism in Christian Education."**

*Pastor, Immanuel Church, Downey, Calif. (New address: 10314 Samoline)

Re-evaluating Our Goal

ELMER J. DICK*

Col. 1:29—"That we may present every man perfect in Christ."

To be called as a missionary is a high honor from God which needs to be borne with humility. It is well to stop and take stock of ourselves. What are we aiming at?

The Goal Evaluated

The goal is Christ and perfection in Him. This makes it clear that now we must endeavor to establish the church of Jesus Christ in the Congo:

1. Upon the only true foundation—a living faith in Christ Jesus.
2. We must train it to be self-supporting and self-propagating.
3. We must train the members to be dependent upon themselves and their own inner resources, linked to God rather than to lean upon the missionary and the people in another country. WE MUST PRESENT THE CONGOLESE PERFECT IN CHRIST JESUS.

Too often we shun this word "perfection," feeling that it belongs only to God Himself, yet we have many admonitions in Scripture advising us that God expects perfection in His children. God Himself is speaking in Deut. 18:13, "Thou shalt be perfect with the Lord thy God." As we look into the New Testament we find Jesus speaking in Matt. 5:48, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Even though we cannot hope to attain sinless perfection while we are still in this mortal sinful flesh, nevertheless we must never cease to strive to be like Christ. He must be our goal —anything short of that spells failure.

We cannot afford to be slipshod in our warfare against evil—Eph. 6:11. "Put on the WHOLE armor of God **that ye may be able to stand** against the wiles of the devil." Again verse 13, "Having done ALL to stand." It is of supreme importance that we put forth an all-out effort. Perfection, as referred to in the Scripture, has two aspects.

1. The perfection which is imputed unto us by God. Isaiah reminds us that "our righteousnesses are as filthy rags" but Paul explains in II Cor. 5:21, that Christ "became sin for us who knew no sin: That WE MIGHT BE MADE THE RIGHTEOUSNESS OF GOD IN HIM." Our standing in Christ is perfect. There is nothing to be added or subtracted. The whole issue now hinges on our acceptance or rejection of Him. He has done His part.

2. The perfection which comes from a thorough consecration to God. God is just. He judges not only the deed but the motive behind the deed as well.

What motivates us? Is it perchance the praise of men? It is natural for the African to lean upon the white man. In spite of that we see certain Africans who have been remarkably blessed with the talent of leadership. It will take much grace for the missionary to step back entirely and hand the reins to a qualified African. It is easy for us to be a hindrance in that we underestimate the quality and capacity of our African leaders.

The Goal Pursued

Again we refer to our text, "Whom we preach, warning every man, and teaching every man in all wisdom—"

"Preaching and warning" have to do primarily with repentance and are directed at the heart. "Teaching and wisdom" deal primarily with the intellect and the development of an individual.

Our preaching must be a positive warning of a hell to be shunned, and advising of a heaven to be gained. We dare not minimize the sinfulness of sin nor its terrible consequences. We need to bring the African face to face with the fact that God is not only love but that He also is a consuming fire against all who refuse Him.

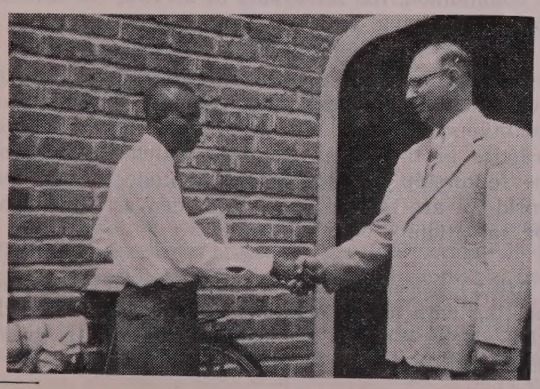
Another major problem we have to contend with is the fatalistic attitude of our people in which they attempt to rid themselves of all personal responsibilities before God by merely saying, "If God so wills." As free moral agents before God, we cannot slough off our personal responsibilities as easily as that. Paul teaches us "work out your own salvation with fear and trembling."

If the Congolese is to be "presented perfect before Christ" he must be taught that Christian development depends upon the measure in which he consecrates himself to God. Our preaching must be balanced—dedicated to the task of winning a lost people from the error of their sins.

In order that Christian character may be developed, the individual must be carefully instructed in the complete Word of God. In opening up our three Ecoles Evangelique and our Institut Biblique during this past year, we have made a great stride toward this development. We must beware of substituting any other book in the place of the inspired Bible—II Tim. 3:16, 17, "All Scripture is given by INSPIRATION of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be PERFECT, THOROUGHLY FURNISHED unto all good works."

Perhaps one of the most effective weapons against

(Continued on page 255)



*Missionary, Congo Inland Mission.

The Church at Work

"I must work the works of him that sent me, while it is day: the night cometh, when no man can work." John 9:4

Recently I attended two very outstanding meetings at Richfield. It was the occasion of the quarterly conference of the Eastern District Conference. Most of the ministers were present as well as many laymen.

Featured in the afternoon was a Bible study on I John. Mimeographed outlines prepared by Wilmer Denlinger and Arthur S. Rosenberger were distributed. The presentations made it obvious that both had prayed, worked and conferred diligently.

In a one-hour presentation the ministering brethren did a superb work in opening the book as to content and living message. Minute after minute the message of I John unfolded. But it was a persentation for the heart as well as the mind.

The evening session featured one of the greatest message of I John unfolded. But it was a presenta- Work" and delivered by Ward W. Shelly, president. The speaker presented the need for prayer and work. Referring to the early church he said: "The church was a called out assembly for work, worship and witness. Every step the Christian Church took they took in prayer." He plead for a praying church today.

In a factual, yet inspirational way, the speaker presented the united work of the total General Conference Mennonite Church. Taking his congregation through the southern mountain mission work, he made a quick trip through the United States stopping with the migrants, American Indians and other places. All along he pointed to spiritual victories. In quick succession, yet meaningfully, we were taken through Canada, Mexico, Colombia, Paraguay, Uraguay, and Brazil.

We were then taken by jet airliner to India. Briefly, yet carefully, we were shown the Lord's work in India, Africa and Japan. He didn't forget China. "I am not willing to write off China." Speaking of the need of prayer, he said he was sure the church still lives in China.

He then took us to Europe, showing the need in Germany, the "land of the reformation."

The inspiration-packed message was closed with these words: "We must take every step in prayer. How big is our witness? It is not big enough. There is yet much to be done!"

The kind provisions arranged by the Richfield pastor, Walter J. Dick, and his congregation, the beautiful day and the wonderful program all combined in a truly high spiritual event.

A pastor taking me to Harrisburg to get the night train, summed it up well. "That was a good conference." So it was!

Andrew R. Shelly

Ministers' Course in Saskatoon

A young pastor who had taken over the leadership of a church was asked the following question, "Isn't it helpful that you received a good education before you took this position? Surely it will be a great asset to your work." "Yes," replied the young man, "I used all my acquired knowledge the first month and now I'm on my own."

That, I believe is how many of us feel too. Our storeroom is very small and we have to daily ask for new strength and enlightenment for the old material (Scripture). It is worth much if we from time to time can receive practical ideas from our God ordained Seniors. Such an occasion was ours from March 3-5 when the minister's courses were held in Saskatoon.

Elder J. J. Nickel and Dr. Ed. G. Kaufman served us with the Word of God at this time. Rev. J. G. Rempel presided as leader of this course.

It was noteworthy how an American and a Canadian, who attacked a subject from two different angles, came to the same conclusion. "To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation." II Cor. 5:19.

Dr. Kaufman's theme for his five lectures was Luke 19:10 "For the Son of Man is come to seek and to save that which was lost." He pointed out how there are four different kinds of being lost as Jesus describes in Luke 15, then how the Son of Man has come to save all these who are lost.

Elder Nickel spoke about the fellowship of Christians with God that is made possible through Jesus Christ. Using John I and II as the basis of his lectures, he showed that the writer had experienced personally this fellowship with God, which is so necessary to growth.

Four fellowships were pointed out: the fellowship of communion, the fellowship of service, the fellowship of suffering, and the fellowship of the cross.

Conversion is not the end in our fellowship with God, but only the beginning. We need to fulfill the conditions: to walk in the way of obedience, to practice brotherly love, and to watch the rule in the fellowship of God. In our attitude toward the world we are to love our fellow men as candidates for salvation.

After a season of prayer J. J. Thiessen closed the meeting with an exhortation to grow in the knowledge of the Word of God and to realize our great responsibility.

John G. Wiens

Eastern District Conference

CONDENSED PROGRAM

First Mennonite Church, Allentown, Penna.

April 29—May 2, 1954

THURSDAY MORNING, April 29—
Conference Sermon—Pres. Ward Shelly
Report of Program Com.; Reading of Minutes; Report of Conference officers

THURSDAY AFTERNOON—
Message—"A Living Hope in a Perishing World" Erland Waltner
Report of Home Missions and Church Extension Com.; of Mennonite Home for Aged; of Historical Com.; of Education Com.

THURSDAY EVENING—Communion Service
Message—"A Living Church of Living Stones" Erland Waltner

FRIDAY MORNING, April 30—
Message—"A Living Witness Among Unchristian Neighbors"—Erland Waltner
Report of Bluffton College; of Mennonite Biblical Seminary
Report of Peace and Service Com. of Retreat Board and Retreat Com.; of Sunday school and Young People's Com.

FRIDAY AFTERNOON—
Message—"A Living Joy in the Fiery Trial"—Erland Waltner
Reports: Benevolent and Relief Com.; Missionary Rest Com.; Building Fund Com.; Trust Fund and Finance Board; Ministers' Pension Fund; Communications Com.; Adoption of Budget.

FRIDAY EVENING—Women's Organization Prog. Memorial Service
Talks by Betty Bauman and Mrs. Sprunger

SATURDAY MORNING, May 1—
Message—"A Living Leadership and a Humble People"—Erland Waltner
Miscellaneous Business

SATURDAY AFTERNOON—Women's Organization Business Meeting

SATURDAY EVENING—Brotherhood Program

SUNDAY MORNING, May 2—
Sunday school
Morning Worship—Message by Andrew Shelly

SUNDAY AFTERNOON—Joint Sunday school and and Young People's Program

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GERM WARFARE IN KOREA

According to the London **New Statesman** the Chinese government probably first believed that germ warfare had occurred. In a Communist state such a delusion "becomes unquestioned policy, to which all facts must be fitted, however great the distortion involved . . . .Half the population of the world either accepts the Communist charge as proven or believes new assignments March 1.

Flashes of Thought

Too Much Whistle

WALTER GERING

Just two little peeps, a spray of steam and then it was all over. It had been a most fascinating experience as long as it lasted; but it was simply too much of a load. You see, we had been visiting with a most interesting friend. All over the two rooms which were his in the home we had seen evidences of his work. In one corner there were two tables of other days which he was in the process of refinishing. Nearby on a table were numerous figures carved out of black walnut shells and acorns. Some of them had to be examined with an enlarging glass in order to be fully appreciated. Out of an old cupboard came forth nails mounted upon a cardboard; nails of a former generation, handmade to suit the occasion. We were in the home of one who had been collecting articles of other generations, articles which brought back memories of a people who dared to brave the hardships of pioneer life in a new country for the sake of their conscience. It was like being transplanted into another world to view these collections.

But somehow, one of the things which fascinated me the most was that little steam engine in the bedroom. It was just a toy, the kind that many of us longed to have in our early childhood. There it stood, a silent witness to boyhood dreams.

Did it still work? Of course it did. The little wick burner at the base of the engine was touched off with a match, and with anticipation we awaited the turning of the wheels. Sure enough, in a few moments the steam began to flow; a touch of the finger upon the flywheel and the wheels began to hum. With glowing eyes we stood around the table, thrilled at the sight; two boys and myself. For a moment I too was just a boy again.

Suddenly it was all over. There was the shrill sound of two peeps, a cloud of steam and then—silence. The flywheel came to a stop and the fun was ended. The reason was obvious. No little toy steamer can carry such a load. Our friend had pulled the lever which operates the whistle. Twice he pulled the lever in quick succession. Two shrill peeps and that was all. There was not enough steam for the engine to "toot its own horn" and turn the wheels for work.

Like a flash there came the truth: no man can "toot his own horn" and do effective work at the same time. Either he will dissipate his energies in blowing the horn or else he will translate his inner strength into work. It cannot be both!

LORD, KEEP US HUMBLE!

Evangelism We

(Findings from the Central Kansas-Nebraska Evangelism Workshop held at First Church, Newton, Kansas, March 13, 1954, and assembled by Elmer Ediger, chairman of the Findings Committee, and approved in essence by the workshop group)

A. The need for a more concerted emphasis on evangelism.

1. At this meeting we have said in effect that we are not sufficiently evangelistic. We admit the need for help; we feel the need for further honest searching and sharing, and we pray for a more vital infilling of the Holy Spirit.

2. We have become aware in a new way at this meeting of the strong evangelistic concern and program of our early forefathers, the Anabaptists. Although the Mennonite Church lost much of this evangelical zeal over the centuries we are deeply grateful now that steps are being taken by our conference to encourage wholesome evangelistic efforts.

3. As an indication of the need for reaching more people with the saving gospel we note the large numbers around us in our Mennonite communities who do not attend church, in some towns as many as half or more of the population. The small rate of increase in our own church membership we take as a further index of the need for a clear program of evangelism of those from within and those from without our group.

4. Without being unappreciative of many aspects of our own Mennonite culture, we must nevertheless recognize that in effect we have built a cultural wall around our fellowship which is keeping some potential members from joining our group. There may be differences of view among us in regard to the value of our Mennonite community and its ways. We are generally agreed, however, that our evangelistic efforts should be stronger and our Christian fellowship warmer so that whatever values there are in our culture may serve their best Christian purpose, assume their rightful place in the total picture, and that this Christian church may then be more effective in drawing others to Christ and His Church.

B. Clarification of the gospel and our task in evangelism.

1. In brief our precious message is the coming of Christ Jesus, the Son of God. The assurance of God's forgiveness and the offer of a new life in Christ Jesus come as good news to those who are sin-conscious and are willing to surrender themselves to Him.

2. This conference has the conviction that we need constantly to grow in our clear understanding of the basic gospel message in order that we might share it more meaningfully with others. Furthermore, to have an evangelical message for others we need also to emphasize the need for helping our members to a real assurance of their own personal salvation. If we sincerely believe on Christ we can be assured of our salvation.

3. We are agreed that the task of evangelism is to consciously represent Christ to individuals in word and spirit in order to win them to a definite acceptance of him as Savior and Lord. Although we would want to stress the necessity for a total teaching program yet we would remind ourselves that evangelism is a special, conscious, purposive effort to present Christ to persons so that they might make a definite decision for Him. The good life of Christians is essential pre-evangelism. Evangelism itself is not complete unless there is, however, a verbal or written transmittal of a core of truth concerning the Lord Jesus Christ. This we believe ultimately demands a personal decision of each individual, "yes" or "no."

4. Sin-consciousness, this meeting has emphasized, is necessary to bring about true repentance. Our task in evangelism is to help individuals personally to *confront God in Christ,* God in all His demanding holiness and in all His constraining love. We must help people to see how their basic inner dissatisfaction with life, their lack of purpose, their spiritual indifference, their desire for independence, their complete disregard of God's will are evidences of a *personal rebellion against God,* and evidence of their *basic sinfulness* and *need* of a Divine Savior.

As we thus seek to help individuals we must sincerely pray that the one in need may recognize the inner convicting and calling of the Holy Spirit. We remind ourselves that this Divine personal representative, the Holy Spirit, is of far greater importance in evangelism than we ourselves. Having a sense of sin, being truly repentant, then the individual can through the atoning work of Christ receive assurance of God's complete forgiveness and can sense God's living presence in his new life in Christ Jesus.

5. All our efforts in evangelistic work should be evaluated by the spirit and methods of Jesus Christ Himself. For our evangelistic efforts to be Christian they should flow from a sincere love of Christ to a sincere love of the individual spiritually in need. Such a love of the individual is not only for his precious soul but a love of the whole person, for what he is, and for what he may become in the sight of God. There are evangelistic methods which may bring some good results but which we may nevertheless need to reject for ourselves because they are not consistent with Christ's love for the individual and because they are not to the long range glory of Christ's Church. We urge that earnest prayer precede all evangelistic effort so that our efforts may truly be in the name and spirit of Christ.

6. In our discussion of the relation of faith to obedience, the acceptance to discipleship, we are aware of differences of emphasis among us. These the findings committee believes, arise from different

biblical concerns, which we may all accept, but which we give different degrees of priority in our evangelistic approach.

There are those of us who want to keep very clear that salvation is a *gift* of God and as a gift it can *only be accepted.* As one accepts the grace of God then one is reborn and if one is truly reborn he *will want* to obey and follow Christ. After evangelism there is much teaching to be done by the church to help the individual to become a mature Christian. Since salvation is a gift and is simply to be accepted there are those of us who in a sense fear the mention of discipleship in evangelism itself, for fear that individuals may then not accept that salvation which is freely available by the grace of God. Evangelism we would emphasize, is bringing the individual to God so that he can accept the grace of God's forgiveness and His offer of adoption as a child of God.

On the other hand, there are those of us who agree wholeheartedly that salvation is a gift, that the step of acceptance is simple, yet we would want to keep clear that we actually *believe* and *accept* God's grace and power *only* if we are clearly willing to *surrender* our *whole life* to Jesus. Therefore, sinners must know Christ and His basic claims if acceptance is to be meaningful. This group would point out that biblically God's aim in salvation is not only to bring sinners *to* Him for forgiveness, but that God might enter *into* their life to realize His purposes. The aim of God's salvation is eternal fellowship and the redeemed life of discipleship in Christ Jesus. Christ, it is pointed out, was not afraid to make his call to acceptance cost everything. Christ clearly presented the price of discipleship and some turned away "sorrowing" and apparently did not enter the Kingdom. Thus the concern of this group is that we not over-simplify acceptance and believing but that we make clear the basic claims of Christ upon our whole life. Acceptance of the gift must include, therefore, the willingness to follow, or it is not real believing.

This meeting of sharing in a fine Christian spirit has been helpful. We urge continued sharing so that we in Christ may come to see more fully in how Christ would have us to be His witnesses.

C. These Two Recommendations

The purpose of this workshop was to clarify our positions and then to plan "next steps" for a fresh advance by our congregations in Christlike and Christ-controlled evangelistic endeavors. Several recommendations by the Findings Committee were brought to the meeting and accepted. It was recommended: that,

1. All our congregations are urged to establish a local committee on evangelism if they do not already have one. All such committees are urged to:
   a. Encourage special studies by Sunday schools or other groups on such specific possibilities as Visitation Evangelism.
   b. Work with different organizations of the church to help clarify their role in evangelism.
   c. Seek to develop a definite local outreach of service, teaching or direct evangelism.
2. We encourage our District and General Conference to promote Sunday school teacher training which further prepares our teachers for their part in evangelism.

D. Light From Group Discussions

In the group discussions certain consensus of thought prevailed which should prove helpful. In the group discussion on Visitation Evangelism it was felt that this type will mobilize the laity for Christ and that this is in harmony with our concept of congregational responsibility.

It was felt that we should not attempt to outline too closely a set approach. It was emphasized, however, that we must keep clearly in mind our purpose to present the claims of Christ to people with a plea to decide for Christ. It was agreed that this will not just happen but that in this ministry the laity must be led and guided.

In the field of Sunday school extension work it was felt that the three main purposes of the Sunday school are, (1) to reveal God's will to men, (2) to help people to a saving knowledge of Christ, and (3) to teach people to live a Christian life and to witness for Christ. In opening work in neglected areas within driving distance it was felt that each situation would require a carefully planned approach and loving cooperation with the people of that particular community in meeting their particular needs. It was emphasized that willingness on our part to help people with their needs in genuine love would open the way for further usefulness and opportunities. The Lord will lead on step by step.

Jail services were recognized as excellent opportunities for a vital witness and helpful spiritual ministry to people who need help desperately. People in jail have gotten themselves into a "jam" and are usually ready to face their sins realistically and are often ready to make decisions for Christ. It was strongly urged that decisions made in jail services need to be followed up by patient and sustained love and helpfulness.

In regard to street meetings it was felt that we are, generally speaking, too prejudiced against this method of bringing the gospel to the unchurched. A street meeting is a legitimate way of taking the gospel to where those people are found who need it.

These are methods especially aimed at helping the unchurched. We urge further study on how to improve ourselves to become more effective in presenting Jesus Christ as Savior to people in need.

How To Secure Daily Vacation Bible School Teachers

HARLEY J. STUCKY*

There are many roads to success, but none of them is smooth and easy. Likewise there are many ways of securing teachers for Daily Vacation Bible School, but none of them can be reduced to one simple formula that will fit in every situation. The formula which comes closest, though it does not provide a specific answer, is "Christian Concern for Children." We are all concerned, but not all of our concerns are Christian, or related to children.

Children need a growing religious experience culminating in a decision for Christ. They need a growing concept of God, of the Bible, of prayer, and an increasing participation in church life. The church, therefore, needs to be concerned with its children—genuinely and warmheartedly interested in its children. A church may have a building of the latest design, replete with classrooms, blackboards, tables and chairs, and what not. It may have a technically perfect program, and may even provide teachers who are masters of the Bible and lovers of children; but unless the congregation itself loves the children, and ceases to think of them as an adjunct or appendix to its own program, all this will be but sounding brass and clanging cymbal.

A congregation can give the Christian faith to its children only if it gives itself as well by considering them important. And this requires a recognition of the teaching ministry as significant. Perhaps, too often, we have thought of Matthew 28:19-20 as relevant to missions only, whereas it is also a great admonition to teach. "Go ye therefore, and teach all nations . . . . Teaching them to observe all things whatsoever I have commanded you." It is easier to secure teachers when teaching is considered important and where it is lifted up as an integral part of the church program. Thus, where the church looks upon Daily Vacation Bible School as a significant part of its program, it will be easier to secure good teachers because of the planning, praying, talking, and thinking of the entire church membership.

Where the church is genuinely interested in this program, the minister, deacons, church council, or Christian education committee should begin its planning early—perhaps January or February for the Daily Vacation Bible School. This early planning, if done by a church committee, will help to publicize and stimulate interest in the school. The school might be further publicized through the church bulletin, announcements, posters, letters, personal calls, pre-registration, etc. This advertisement creates interest, helps people to recognize the project as an important one, and helps them to look toward its coming with a sense of anticipation. The first step in securing a teacher is through interest and concern—a concern for a program designed to meet a particular need. Sometimes people will become so interested in the project that one can select teachers on the basis of interest.

The committee planning for the Daily Vacation Bible School program should also plan to secure the guidance and leadership in this matter. Most likely, the committee will want to make a list of two or three possible teachers for each office. In doing so, the committee ought to keep some of the following items in mind: 1) Christian faith and character. Is he or she the type ow Christian person desired? A Daily Vacation Bible School teacher without the Gospel is like a salesman without goods to sell. 2) Interest; 3) Training and experience; 4) Personality traits—is the person friendly and hospitable? Will the person be willing to work? to study? How well does the person work with other teachers? 5) Unconquerable love for children. This is essential as children abound with energy and sometimes test our emotional stability to the nth degree.

In order to secure teachers and train them it is essential to have a teacher training program, as leadership education begins with childhood and is continuous thereafter. Every church ought to have an on-going program of leadership education which would encourage people to participate in the functions of the church. New families as they move into the community ought to be trained and given responsibilities. Youth leaders ought to be invited to participate in various church functions, not so much for their immediate contributions, but with the recognition that this is a part of the on-going educational program of the church, and that in time, these individuals will become the leaders of the church. There ought always to be study groups in the church and in a general way everyone should be encouraged "to study and to show himself a workman approved unto God." We need to grow and to mature.

This general and on-going education program of the church ought to be related to the proposition of training teachers for specific tasks which in this instance is the Daily Vacation Bible School. The following are suggestions for the training of teachers for this specific task. (1) Apprenticeship—high school students and others ought to be encouraged to help with the program as assistants. Gradually, these people as they become familiar with the program and know what is expected may move up the ladder until they themselves assume full responsibility for the program. (2) Workshops, Confer, ence, Institutes. Every year the Western District Education Committee provides a Daily Vacation Bible School Workshop, and other organizations in other areas, provide similar experiences. These experiences provide fellowship, enthusiasm, and above all, practical suggestions and ideas. They also suggest that others are struggling with the same problem and that many have succeeded, in various degrees, with the program. (3) Self-study through the distribution of books, pamphlets, Daily Vacation Bible School materials and through a wide use of library materials is to be encouraged. (4) Supervision and backing. The pastor or chairman of the Christian

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Mennonite Youth

Sponsored by the Young People's Union of the General Conference, Editor, Lois Duerksen, North Newton, Kansas.

The earth is the Lord's and the fulness thereof; the world, and they that dwell therein. For he hath founded it upon the seas, and established it upon the floods. Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation.

—Psalm 24:1-5

The spacious firmament on high
With all the blue ethereal sky,
And spangled heavens a shining frame,
Their great original proclaim.
The unwearied sun, from day to day
Does his Creator's power display,
And publishes, to every land
The work of an almighty hand.

Soon as the evening shades prevail,
The moon takes up the wondrous tale;
And nightly, to the list'ning earth,
Repeats the story of her birth;
Whilst all the stars around her burn,
And all the planets in their turn,
Confirm the tidings, as they roll,
And spread the truth from pole to pole.

What though, in solemn silence, all
Move round the dark terrestrial ball?
What tho' no real voice, nor sound,
Amidst their radiant orbs be found?
In reason's ear they all rejoice,
And utter forth a glorious voice;
Forever singing, as they shine,
"The hand that made us is divine."

—Taken from the *Mennonite Hymnary*

The Keepers

I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth.

He will not suffer thy foot to be moved: for he that keepeth thee will not slumber, Behold, he that keepeth Israel shall neither slumber nor sleep. The Lord is thy keeper. (Psalm 121:3-5)

Up and down the dusty trails and unlighted streets, the country roads and the more modern highways of Jordan, one is reminded constantly of the meaning of the word "keeper." It comes from the Greek word that means a watchman or a guard. Every sizable home or courtyard has its watchman. Each little plot of wheat or vegetables, each orchard of olives or pomegranates, of oranges or dates, especially as harvest nears, has its guard or keeper.

At some point from which he can see the entire plot in his charge, this keeper will build for himself a rude shelter of loosely piled rocks or crooked stakes driven into the ground and thatched with grass or the branches of scrubby trees. Job alluded to this when he said of the wicked, "he buildeth his house like a moth, and like the booth that the keeper maketh."

Here he and his children or his entire family must watch day and night for marauders of any kind. It may be thieves, for they are always present here, or goats and sheep whose herders are not too careful about where their flocks eat; it may even be a neighbor who sees a chance for a little gain. Whoever or whatever it may be, the keeper is completely responsible for the protection of his property against all enemies.

Often it is very difficult for this keeper to maintain his watch through the long silent nights. Those lonely hours are referred to in Psalms in the words, "My soul waiteth for the Lord more than the keepers for the morning." Sometimes he will doze off into a light fitful slumber or even fall into a deep sleep. When the Psalmist said, "Behold, He that keepeth Israel shall neither slumber nor sleep," it is the picture of a guard and protector that never fails.

Sometimes these watchmen are assaulted or mistreated, but they watch over their premises even at the risk of their own lives. Our doubts and fears disappear as mist in the morning, and in a calm, serene trust we read with new and added meaning the assuring words of old, "The Lord is thy keeper."

—Gladys Rutt taken from "Jordan News"

A Christian Ministry --- A Call To Service

In the Gospel of Mark (Ch. 1, 16-18,) we read that in the beginning days of Jesus' ministry he was walking by the sea of Galilee where he saw two fishermen, Simon and Andrew by name, busily engaged in their work. The account goes on to tell us that he asked these two brothers to leave their nets and follow him to become "fishers of men." Jesus needed them to become his disciples, to work with him, to come to believe in him and to learn from him so that when the day would come that his work on earth would be completed they would be able to carry on the ministry which he had begun. God is calling men and women today to become "fishers of men," to be His ministers carrying on His work and completing His purposes. So the call goes out today, just as it did by the Sea of Galilee, to enter a life of service in the Christian ministry.

The Christian ministry is the work and the activities of bringing the power and resources of the gospel to all mankind and unto all areas of life. It is the gospel and not the minister that needs to be central. In Ephesians (Ch. 3:7,) Paul says, "of this gospel I was made a minister..." The call to the Christian ministry is always the call to be a minister of the gospel. It is the message of the redemptive work of God in Jesus Christ in his life, death and resurrection that stands at the center of the Christian ministry.

There are various ways in which the challenge of the Christian ministry comes to us. In the first place there are the tremendous spiritual needs of the world in which we live, and they literally cry out for some kind of answer. A lot of people and a good deal of life in our times is Godless. Another way to say this is to say that we are living in a secular society. Because God has been cut off from life there is much emptiness and meaninglessness in the lives of people and they yearn for peace and quiet for their souls. In addition to this the forces of sin in high as well as low places is always with us. Corruption is found in government, crime and juvenile delinquency are always increasing, the home and family life which lies at the foundation of our society is decaying and falling apart. To this we can add the war and strife that is going on, the constant threat of even more terrible destruction and international tension and political bickering. These are some of the needs that are present in our world. They are at their basis spiritual needs, and call for some spiritual solution. They call for the salvation that the gospel can bring. They constitute a real challenge for the Christian ministry.

In the second place the challenge of the Christian ministry comes to us from the needs which exist within the church. From the New Testament we clearly see the place and the importance of leadership and the ministry in the church. Every denomination, including our own church has pulpits and posts of service that are not filled by any regular minister. Many larger churches should have two or three full time men or women in the ministry of the church to do the work that needs to be done to meet the needs that exist.

The different forms of service that the minister can render in the church are a call and a challenge. One of the great opportunities that the minister has is preaching. Often we have tended to think this is the only opportunity that the minister has. But even if this is not the only form of service the minister performs it is still a very important one. It is a tremendous opportunity to preach the word of God and proclaim His truths from Sunday to Sunday. This is a real service to God and to man at the same time.

Another opportunity for service that the minister has is teaching. The church needs a clean heart, and in addition it needs an enlightened mind. The Great Commission in addition to evangelism is a commandment to teach (Matt. 28,20.) The Apostle Paul warns against being "tossed to and fro by every wind of doctrine" (Eph. 4,14). If people in the church are going to have a firm and mature faith they must be instructed in the things of the Christian faith. Young people and children must learn the great biblical truths that can lead and guide them into the paths of truth and righteousness. To perform this task is a challenge that the ministry holds for us.

The minister has the opportunity to lead people in the worship of God. What a privilege to lead people into the presence of God where they can examine their lives, receive cleansing and forgiveness and strength and renewal for their souls. What a privilege to lead people in a service of bringing adoration, thanks and praise to God.

A minister can serve by being a pastor. Sometimes we say that he is a shepherd to the flock. This is the ministry of comfort, support and counseling. The minister has a unique opportunity to be of service to people in difficult and great moments of life. In times of decision and perplexity he can help find faith and direction. In times of sickness and despair he can give encouragement. In times of death and bereavement he can give comfort. As a pastor the minister comes to people in the everyday experiences of life and helps people find the resources of faith and the strength which comes from God. In addition to this he can be a loving and trusting and understanding friend. In a day when so many people are confused and mixed up the pastoral ministry holds a new challenge and opportunity for service.

Each one of these opportunities is a challenge and a call to the Christian ministry. It is the call to bring people into a vital relationship with God through the redemptive work of Jesus Christ. And

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A Divided Land

(There is no need to be reminded of the conflicts of our world, we need but look in the newspapers or listen to the radio to find out about them. When we read, or hear of situations such as those found in Palestine, we wonder and ask, why? —LD)

The "Man Without a Country" would be no novelty today. He would have plenty of company from the thousands of refugees that are flooding the globe the world over. The Palestinian today is no exception. He too finds himself without a country, his land having been divided between the new state of Israel and the Hashemite Kingdom of Jordan. Though the land of Palestine has disappeared as a political state, its ghost lives on in the minds of a million refugees; and the refugee camps scattered across the country are a constant horrible reminder in human suffering and political unrest.

Geographical Division

Before the Palestine "troubles," all of the land west of the Jordan River made up the country of Palestine. The land east of the Jordan River was called Trans-Jordan, the prefix "trans" signifying across or on the other side of the Jordan River.

Before 1948, Palestine, the area west of the Jordan River, was a British Mandate with Arabs and Jews living side by side in peace. But European refugee Jews were immigrating into Palestine, and the official policy of the British toward this movement was not clear. The Arabs made protest to the influx of the large number of Jewish immigrants. So in 1947 the United Nations devised a scheme to solve the problem peaceably by dividing Palestine into an Arab state and a Jewish state. This immediately set forth a wave of stronger protest from the Arabs who were largely in the majority, and fighting broke out in many communities. The British found they could no longer control the situation and announced that they would terminate their Mandate in Palestine. But the day before the British Mandate terminated, the Jewish authorities proclaimed the State of Israel which was recognized by the United Nations. The next day the Arab league put its armies into the field to drive the Jews "into the sea." Many Arab refugees who had fled from their homes when the fighting endangered their families, expected to return soon in the wake of their victorious armies. But the fighting continued until in 1948 the United Nations negotiated a truce. The mountainous part of Palestine which remained in Arab possession, was attached to Trans-Jordan, the whole of it was now called by the new name, Hashemite Kingdom of Jordan, the name "Hashemite" pertaining to the family of the king in power.

Political Division

Since the time of this truce, efforts have been made to conclude a final peace treaty, but this has not yet been accomplished. The Arab states refuse to recognize the state of Israel in any way: no economic trade, no diplomatic relations, no postal service between countries, a perpetual state of war.

The Arabs demand some of the following before they will proclaim peace with Israel: (1) The internationalization of Jerusalem, the Holy City for Christians, Moslems, and Jews. Jerusalem is at present divided; the part within the old city walls belonging to the Arabs, while the more modern part outside the old city walls belongs to Israel. One can see New Jerusalem from the Old City just across the way, but the short distance is separated by a foreboding "no man's land." (2) The Arabs demand the repatriation of Arab refugees to their former homes in Palestine or the monetary equivalent of their property in Israel. Israel, which is already crowded to the brim with Jewish immigrants, refuses to accept these refugees. (3) The Arabs demand that Israel return to the partition lines drawn up in the 1947 United Nations partition scheme. During the 1948 fighting Israeli armies acquired land beyond the partition and now refuses to return to the original partition lines. This includes such areas as Nazareth and much of the land surrounding the Sea of Galilee. The Arabs stoutly refuse any settlement which does not include the above mentioned demands, while Israel on the other hand refuses to accept them. This results in a stalemate which the United Nations have not been able to solve.

Although it has been five years since the refugees have been "home," the average refugee in the camp, who was more than likely a peasant farmer or a shopkeeper, clings constantly to the idea of returning. This ideal will not die with this generation, as children born in refugee camps talk constantly of returning "home," having been filled with this desire by their parents. The Arab refugees constantly thwart any resettlement scheme as a plan to rob them of their right to return to their homes. All this makes the problem highly difficult with no solution in sight. Meanwhile Palestine remains divided, the refugee camps go on, hatred between Arab and Jew mounts.

The answer?—Jesus said, "Thou shalt love thy neighbor as thyself."

Ronald Kirkwood taken from "Jordan News"

YPU Financial Report for February

Cash Balance, Jan. 31, 1954	$ 764.05
Receipts for Feb., 1954	653.61
Receipts, Jan. 1,-Feb. 28, 1954	1,100.98
Percentage of $5050 budget	21.8%
Cash Balance, Feb. 28, 1954	$ 392.82
General Fund	$ (30.34)
Missionary Education Fund	223.16
Notes Payable	200.00
	$ 392.82

Our Schools

BETHEL COLLEGE

On April 1 to 4, several carloads of students and faculty members attended two conferences in Chicago. One was the Retreat Workshop sponsored by the Church-Home-Community Committee of the General Conference, and the other the College Student Conference sponsored by the Mennonite Biblical Seminary. The following students attended these conferences: Gordon Dyck, Delia Unrau, Shirley Suderman, Mariellen Shellenberger, Albert D. Klassen, Delton Franz, Marian Claassen, Merle Epp, Vivian Hofer, Arthur D. Dick, Lois Duerksen, Marion Deckert, Max Miller, Kenneth Bowen, Anne Penner, Janny Brouwer, Don Kaufman, Luella Lohrentz, Richard Jones. Dr. Erland Waltner and Erwin Goering accompanied them.

Dr. Marthe Ropp, M.D., from Wittenheim, France, who has spent three years in medical service under MCC in Java, spoke to the Bethel College Church on Sunday morning, April 4, and spent Tuesday, April 6, on the campus, speaking in chapel. She related interestingly the experiences she had as an MCC worker and told of her observations regarding the political situation in Indonesia, the economic condition of the people and the activities of the Mennonite Church in Java.

A Student Volunteer Deputation group from Bethel College made a tour of churches in Oklahoma during Easter vacation. The group was composed of a quartet and some others who had parts in the program. The following young people who went were: Leo Driedger, Florence Hooge, Art Dick, Vera Ingram, Janice Janzen, and Donna Kaufman.

BLUFFTON COLLEGE

Dr. L. L. Ramseyer, president of Bluffton College, was elected president of the Ohio College Association at their annual meeting held April 2 and 3, at the College of St. Mary of the Springs, Columbus, Ohio.

The Ohio College Association is an organization of fifty accredited colleges from the state of Ohio, including public and independent colleges and universities. It has been set up to exchange opinions about higher education and to adopt rules that bring efficient and harmonious working among the colleges in the state.

Coach A. C. Burcky was elected president of the Physical Education Section of the Ohio College Association, and Dr. J. S. Schultz was elected president of the Ohio Institutional Teacher Placement Association.

Twenty students interested in mission work of one kind or another visited the Mennonite Biblical Seminary, Chicago, Ill., April 2, 3, and 4, to attend the College Student Conference held there. Students were introduced to the seminary and its staff, and the challenge of the need of consecrated Christian workers was presented. Tours through the city and surrounding area showed the students first hand both the need of mission workers and the opportunities in a city such as Chicago.

The Vesper Choir, directed by Professor Russell Lantz, presented the traditional performance of "The Seven Last Words of Christ," by Theodore DuBois, in the First Mennonite Church, Bluffton, on April 13. Soloists for the cantata were: Ada May Oyer, soprano; John Bauman, baritone; and Russell Chiles, tenor, of Lima, Ohio. Marjorie Yoakam accompanied the choir at the piano.

MENNONITE BIBLICAL SEMINARY

Rev. Andrew Shelly, our Director of Public Relations, left Chicago Saturday, April 3, to conduct a series of meetings in several Pacific District Conference Churches. He was in the Aberdeen, Idaho, community April 4-8. From Palm Sunday, April 11, through April 17, he is to have Holy Week services in the First Mennonite Church, Reedley, California. The following week he will have meetings in Fresno, (April 18-20), and Winton, California, (April 21-23).

J. N. Smucker conducted a series of Holy Week Services in the Moundridge Community, April 11-16. The meetings were sponsored by the Moundridge Ministerial Alliance.

Approximately forty-five people attended the General Conference Retreat Workshop held here Thursday and Friday, April 1 and 2. Dr. Erland Waltner served as chairman of the Workshop. Those presenting papers included Betty van der Smissen, Paul R. Shelly, Maynard Shelly, and Robert W. Hartzler. Miss Edith Herr of Goshen, told of the Retreat program of the Old Mennonite Church. A number of Seminary students participated in the Workshop. It proved to be a very valuable experience for all.

Forty-three students from several colleges attended the College Student Conference here on Friday and Saturday, April 2 and 3. On Friday evening Rev. Andrew Shelly spoke on "The Challenge of Leadership Needed." Saturday morning Rev. John T. Neufeld took the students on a tour of Seminary buildings and Dr. Pannabecker told about the operation of our Seminary and its place in the General Conference. On Saturday afternoon the students were taken on a tour to the Bethany Biblical Seminary and other points of interest in Chicago. In a program on Saturday evening, the Seminary Male Choir sang several groups of numbers and Dr. Paul Shelly with a panel of Bluffton College students discussed the topic "Ascertaining God's Will." We appreciated the very fine response of the college students to this invitation. We trust it was a profitable experience for them.

The Seminary Male Choir left for their Pre-Easter tour on Thursday, April 8. Their itinerary includes programs at Wayland, Iowa; Freeman, South Dakota; Henderson and Beatrice, Nebraska; and various communities in Kansas.

The Seminary Fellowship has been meeting in small Fellowship Prayer Groups at the supper hour on Wednesday evenings during Lent. They have proved to be of real spiritual blessing to our Fellowship.

Peter Dyck and Peter Ediger were speakers in a special series of Holy Week Services at the Bethany Seminary Chapel prior to Easter vacation. The student speakers from Bethany Seminary were Merril Mow and David Rogers.

RE-EVALUATING OUR GOAL

(Continued from page 245)

Satan and his evils is prayer. Christ interceded much for the people. Paul informs us in Col. 2:1, how he continually interceded for his people. Moses was perhaps the greatest intercessor as he plead with God that Israel might be perfect. The genuine prayer of intercession is one with the most responsibilities of all.

Our lives too, must be perfect examples. We must judge ourselves with the same strict judgment as we judge the African. It is possible that by relaxing our vigilance for minutes, perhaps, that our entire lifetime of service may be ruined. We must prove the Gospel we preach by the way we live.

The Goal Achieved

For such a time as this what can be the result of such re-evaluation?

There will be set up a strong, mature, fully developed, self-supporting, self-propagating indigenous church, ready to carry out its responsibilities relative to "presenting every man perfect in Christ."

There will be a consecrated indigenous leadership following the pattern set forth by the Holy Scriptures and practiced by missionary predecessors.

There will be a consecrated laity devoted to the task of holy living and faithful witnessing—"Perfect in Christ Jesus."

HOW TO SECURE DVBS TEACHERS

(Continued from page 250)

education committee can continue to be helpful by tactful suggestions on how to strengthen the program, by words of encouragement, and by the general supervision given the entire program.

There is no best way to find a teacher or even to teach. The good teacher works with people in a variety of ways and so does the pastor in his endeavor to secure teachers for the Daily Vacation Bible School program. May God grant us the wisdom to use all of these techniques in the proper combination in order to secure the most effective Christian teachers in our Daily Vacation Bible School programs. Christian concern for the children is a formula that can be adapted to every situation.

THE CHRISTIAN MINISTRY

(Continued from page 252)

it is the call to lead and help people to ever greater commitment of all of life to him as Lord. In the words of Paul "a wide door of effective service is open to us." May many see the challenge and hear the call of God to enter the Christian ministry and enter upon a life of service both to God and to fellow men.

Marvin Ewert

Jottings

—Garden Township Church, Hesston, Kan.: Several members attended the Bethel College booster banquet in the Moundridge High School Auditorium, Feb. 25. Missionaries Alvin and Helen Bergen had charge of the morning service, Feb. 28. They plan to leave for Ethiopia, Africa, under the S.I.M. this summer, if possible. Mrs. Bergen is the daughter of Mr. and Mrs. Paul E. Vogt of our congregation. The Central Bible Academy gave a program to an appreciative audience Feb. 28. Vernon Sprunger, missionary of our Conference, visited our church March 9. Mr. and Mrs. Howard Schroeder are the happy parents of a daughter, Rita Ann, born on their fourth wedding anniversary, March 3.—Mrs. Albert Ewy, Corr.

—Springfield Church, Pleasant Valley, Penna.: At our January Ladies' Aid and Mission Study Circle our speaker was Dale Schanley, who will go to South America as a missionary. He also showed us slides on Venezuela. On our Feb. 14 C. E. meeting the mircofilm strip of our congregational and historical records was shown. At our March 14 meeting the topic, "Our Mennonite Origin and Heritage," was discussed by James Gerhart of Bally. On Feb. 28, "Christian Citizenship" was discussed by Gordon Allem. The members and their families of our church chorus had a covered dish supper on Feb. 25.—Corr.

—Bethel Church, Inman, Kan.: Rev. and Mrs. Frank J. Enns, missionaries home on furlough from Africa, went to Chicago on Jan. 29, and stayed in Chicago and vicinity till about Feb. 18. Then they went on to Canada to visit schools in Manitoba, Saskatchewan, Alberta, and British Columbia, and some churches in the U. S. They returned on March 26. A daughter, Christine Alane, was born to Mr. and Mrs. Homer Pankratz on March 7. The wedding of Miss Adeline Schierling of Moundridge and Walter Friesen from here, took place in the Zion Church, March 19. Erland Waltner of Bethel College was the guest speaker in our church Sunday morning, March 21.—Corr.

—Carlock Church, Carlock, Ill.: The women of the Christian Church and our church had a combined "World Day of Prayer" service, March 5. Susan Ellen was born to Loren and Barbara Reeser on March 10. At our evening service on March 14, slides of Japan, accompanied with tape recordings, were shown. The Women's Christian Service Group began a mission study on March 25. The book, "Where'er the Sun," covering world missions, by Samuel Moffett, will be reviewed at our mission study. Our pre-Easter services were held March 21-26, with Arnold Nickel, pastor of Henderson, Neb., as guest speaker. He brought a series of challenging messages. Our organ fund is gradually being completed. An echo speaker was given as a memorial gift by four daughters of Milo Lantz, in memory of their parents.—Corr.

—Apostolic Church, Trenton, Ohio: A series of meetings were held in the church each evening, March 8-13. John Thiessen, formerly missionary to India, was the guest speaker and spoke on the following topics: "Going Against the Grain," "Why Does God Suffer?" "The Reward of Obedience to Christ," "Missions and the World Situation," 'Is My Name Written There?" Wednesday evening, March 24, Mr. and Mrs. Sprunger, missionaries to Africa home on furlough, spoke at the church and showed pictures of their work in Africa.—Corr.

—First Church, Newton, Kan.: Feb. 21, Rev. and Mrs. Leonard Hanes showed slides of Colombia, South America, with tape recordings. Mrs. Anna Toews passed away Feb. 23. A group of 22 women from our church mended at the M.C.C. Relief Center on Feb. 24. Herbert Lockyer, speaker for the Newton Bible Conference, brought us the morning message, March 7. Our church sponsored the bringing over from Germany, under M.C.C., Mr. and Mrs. Bruno Franz, who arrived in Newton March 2. Miss Helen Nickel, missionary from India, was a guest speaker at Mission Study Circle meeting March 16. A. D. Graber, missionary to Africa spoke Sunday morning March 21. Also on March 21, the A Cappella Choir of Bethel College gave the adult C. E. program in the evening.—Mrs. J. E. Epp, Corr.

Harold Schumacher
Rural Route 1
Pandora Ohio

MCC NEWS NOTES

(Continued from page 242)

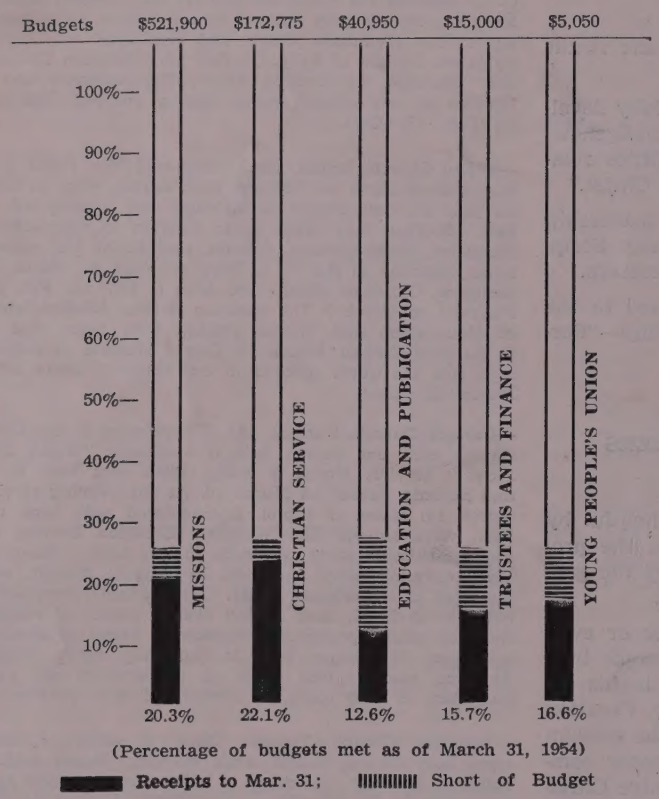
The machinery which was shipped from New Orleans around March 30, includes a caterpillar, bulldozer, pull-type grader, scraper (also called carryall), elevating grader, jeep and five tons of tools and supplies. It took two 50-foot flat railroad cars to ship this equipment from Montana to New Orleans. This machinery will become the property of the colonies after the two years during which time Mr. Buller will train local Mennonites to operate it.

Into the Beyond

MRS. SOLOMON D. ESCH, daughter of John and Katherine Gingerich, was born near Washington, Illinois, February 18, 1872, and died April 1, 1954. She is survived by her husband and five children.

Conference Stewardship Chart

March 31, 1954



WHY AN ANNUAL BUDGET?

1. The 1954 budget of $750,625 represents the cost of specific work and obligations.
2. The boards do not carry on work for which there are no funds.
3. Receipts determine the amount of work attempted.
4. If only 80%—$600,500—is received this year then only 80% of the planned work will be done.
5. What do you think—how much should the boards undertake to do: all they are expected to or only 80%?

With one quarter of 1954 past, we can already see certain trends in this year's giving. While receipts are slightly higher than last year's receipts, they have not kept pace with the increased budgets. Will each of you carefully study the figures below and do your part to improve the trend by the end of another quarter?

Edna Ruth Mueller,
Asst. Treasurer,
General Conf. Hdq.

BOARD	Short of Budget March 31, 1952	March 31, 1953	March 31, 1954
Missions	$30,254	$ 6,014	$ 24,446
Christian Service	10,435	826	5,019
Education and Publication	6,618	3,141	5,094
Trustees and Finance	510	378	1,394
	$ 47,817	$ 10,359	$ 35,953
Total Budgets (First quarter)	$156,925	$159,034	$187,656
Total Receipts (First quarter)	109,108	148,675	151,703
Short of Budgets	$ 47,817	$ 10,359	$ 35,953